

The American Friend

Old Series
Vol. XXXIV. No. 26

JUNE 30, 1927

New Series
Vol. XV. No. 26

For A New World

BY JOHN OXENHAM



God grant us wisdom in these coming days,
And eyes unsealed, that we clear visions see
Of that new world that he would have us build,
To life's ennoblement and his high ministry.

God give us sense—God-sense, of life's new needs,
And souls aflame with new-born chivalries—
To cope with those black growths that foul the ways—
To cleanse our poisoned founts with God-born energies.

To pledge our souls to nobler, loftier life,
To win the world to his fair sanctities,
To bind the nations in a pact of peace,
To free the soul of life for finer loyalties.

Not since Christ died upon his lonely cross
Has time such prospect held of life's new birth;
Not since the world of chaos first was born
Has man so clearly visaged hope of a new earth.

Not of our own might can we hope to rise
Above the ruts and soilures of the past,
But, with his help who did the first earth build,
With hearts courageous we may fairer build this last.

ON THE HORIZON OF THE CHRISTIAN CHURCH

INTERNATIONAL C. E. CONVENTION BY RADIO

A distinctly new feature will be introduced at the Thirty-first International Christian Endeavor Convention to be held in Cleveland, Ohio, July 2 to 7, 1927. On July 4, 5, 6, and 7, at 12:10 p. m., Station WJAY of Cleveland will broadcast a Radio Conference from the Public Auditorium to the millions of Christian Endeavorers all over the country who have found it impossible to attend this great religious gathering of young people. To each person who sends to the United Society of Christian Endeavor Headquarters, in Boston, a stamped and addressed envelope together with a report that he has listened-in on the convention, a certificate of registration will be issued. Dr. Poling, President of the World's Christian Endeavor Union, will be the speaker at these conferences. His subjects will be "Youth and Religion," "Youth and Citizenship," "Youth and Recreation," and "Youth and Both Sides of the Wedding Ring". Dr. Poling will also answer questions sent in to him in advance.

PROGRESS IN PREVENTION OF BLINDNESS

In charts based on the experience of several of the largest industries of the country, the National Committee for the Prevention of Blindness reports that well organized sight conservation work has made it possible for these companies to save 99 per cent of the expense previously incurred through eye accidents and to save 92 per cent of the time previously lost as the result of eye accidents. Notwithstanding these accomplishments in some plants, the Committee says, "hundreds if not thousands of eyes and millions of dollars are still lost annually because of the eye hazards of industrial occupations. Any permanent reduction of these hazards calls for the provision and use of mechanical safety devices, the provision of adequate lighting and sanitary facilities, and the continued education of employers, employees and governmental officials." In a foreword to the report, "A

Year in Review" being sent to the 20,000 members, William Fellowes Morgan, President of the Committee says: "The underlying cause of blindness, whether it be the result of disease or accident, is usually ignorance. The work of the National Committee for the Prevention of Blindness is, therefore, concentrated largely on pointing the way. Its function is to keep abreast of the scientific advances in medical and pedagogical knowledge and to inform the public in layman's language of such advances and how they may be applied practically in preventing blindness and in saving sight."

FARM RELIEF AND MUTUAL COOPERATION

"The most successful farmers, the captains of industry, and the greatest thinkers in all the world today are doing their best to work out a program for the relief of the farmer," said Hon. Elliott W. Major, former Governor of Missouri, in an address before the Eighth Annual Convention of the Institute of Margarine Manufacturers, May 25. "No one as yet seems to know what ought to be done," he said. "But many of us know what ought not to be done. The red-blooded citizenship of America will never adopt a program of helping any one group or class of its people at the expense of the rest of its people. There were some twenty bills in as many state legislative bodies this year designed to cripple or kill the margarine industry in order to help the dairy industry. And this in spite of the fact that the margarine industry is a domestic industry using American farm products in the manufacture of a wholesome and economical food product. The good sense of these legislatures was shown in the fact that all of these selfish bills, with one exception, were promptly and decisively killed. Our people will never submit to class legislation. Whenever they have had a chance to express themselves on it, they have condemned it."

NEW YORK IN THE GOOD OLD DAYS

The Dearborn Independent frequently publishes excerpts from other periodicals under the caption, "I Read in the Papers." An observation of interest to prohibitionists was again observed and we pass it on, as follows: "The profits in the liquor business are so great that men who might be earning a decent living otherwise are tempted into this nefarious traffic in brandy and rum and, what is still worse, the example of so much drinking everywhere about the city is corrupting our public servants and our youth in a pernicious way." Well might one question what latter day publication is responsible for this statement which, it would appear evident, is the plaint of some wet urging the reasons for the modification of the Volstead Law. But no, the statement quoted is an extract from an edict issued by the burgomaster of the City of New Amsterdam, now New York, some 250 years ago. The edict spoke further of the fact that the common people and the city's servants are seriously debauched, and what is worse, the youth, seeing and following, are "drawn from the paths of virtue and into all sorts of irregularities." "Truly," the extract reads in conclusion, and with considerable justification, "the mark of the beast is always the same."

MEDICAL SCIENCE SCORES AGAIN

Dr. Hideyo Noguchi, an eminent Japanese specialist, of the Rockefeller Institute for Medical Research, New York, announced at the recent meeting of the American Medical Association, held in Washington last month, that the trachoma germ had been isolated. This does not necessarily mean immediate control of the disease, as some method must be devised to eradicate the germ. The discovery, however, marks an important step toward solving the cause of trachoma and raises a hope that ere long medical science will find a way to more effectively combat the disease.

COMING

The Fourth Combined Annual Report of the Home and Foreign Mission Boards

Will Be Ready for Distribution in July.

Do You Know—

That sixty Friends are now on the Home and Foreign Mission Board staffs; that more than four hundred other Friends are assisting in the evangelization of their own people; that splendid records have been made during the past year on all Friends mission fields; and that more than fourteen hundred and fifty new members were added to our mission churches during the year?

These and many other interesting facts are to be found in the new Board Report.

The price is only 15 cents and a copy should find its way into every Friends home. Send in your order today and have a copy reserved for you.

Free to pastors.

FRIENDS MISSION BOARDS

101 South Eighth Street
RICHMOND, INDIANA

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

Old Series
Vol. XXXIV. No. 26.

JUNE 30, 1927

New Series
Vol. XV. No. 26.

Entered as second-class matter, March 23, 1918, at the postoffice at Richmond, Indiana, under the Act of March 3, 1897.

Worship and the "Lost Radiance"

RECOGNIZING the rediscovery of the "lost radiance" to be our primary need, as set forth on this page last week, the question remains of how it may be found. How may we seek and find God as a living experience? Epics upon epics have been written upon this eternal search, as the individual goes out in quest of the holy grail, or as the loving Father, the "hound of heaven," persistently seeks the wandering child. It is no easy search at best, however simple the words in which it may be indicated. We recall our first close approach to a snow-capped mountain peak. We camped over night well up on the mountain side at the timber line in order to get a flying, daylight start on the snow fields. Looking up at the summit in the moonlight, it seemed so near and so easy of ascent that we almost wondered what all the fuss was about anyway—this much touted, guide-conducted ascent. It looked to us as though we could make the run up and back before breakfast. None the less, starting the next morning at five o'clock, the laborious, taxing ascent was not completed until early afternoon. The search for God is something like that—it is a life-time quest; not that he is far off, for he is indeed nearer than hands and feet, but that the *perfection* of his presence remains ever as a goal to be attained.

It is not of the personal quest as an individual search that we would speak further here, but of how individuals may together find God in the group; and of how the individuals may come into such unity of search and discovery that there may come a group consciousness of God which is more than and different from what might be termed the sum of the individual experience. It was this successful group search for God that constituted one of the outstanding Quaker contributions to Christian practice. Members not only went forth from these meetings radiant with the glow of inner fellowship—herein was found the source of the *corporate* strength of the Society of Friends.

This brings us face to face with our meetings for worship. Are they still such sources of strength for us or is the term, "meeting for worship," the empty name of a lost reality? Do we go to meeting or do we "attend services?" There is a world of difference. In the days of its early power, Quakerism was as well known for its peculiar type of group worship as for its various testimonies. As a matter of fact, they were inseparable. The Quaker conception of God and his relation to man lay behind both, and out of the fellowship of worship grew the application of divine love and light to human need. Where we have the latter without the former our testimonies are more or less formal and superficial and often give way before the storm of popular opposition or

governmental pressure. In any event, they are not convincing, either to ourselves or to others.

Strange as it may seem, it is upon the rock of group worship that Quakerism is today primarily broken asunder. It is here that we are farthest apart. It is not necessary to attempt a thoroughgoing explanation or historical review of how this cleavage in practice came about. It represents the emphasis of two rather diverging tendencies: the one is inner, esoteric and exclusive and has been naturally followed in the old home haunts of the Society; the other is altruistic and expansive and became an expression in the pioneer fields of Quaker settlement of the desire to minister to the needs of the frontier community. We would not imply that these attitudes of mind and heart are mutually exclusive—we are merely suggesting tendencies of development in our group worship.

Unfortunately, however, these tendencies of development have diverged so far that the two types of the meeting for worship *have* become practically mutually exclusive. As a result each has suffered from the perversion or at least from the weakness of its own virtue. The one has tended to lose sight of those without its own doors while the other has failed to develop spiritual resources in a way to enable it to minister most helpfully to others.

But why should the two types of meeting be mutually exclusive? Is it necessarily one or the other? In a recent issue of the *Philadelphia Friend*, Gilbert Bowles contributed a conciliatory article on this question. On the background of his own long acquaintance with, and appreciation of, both kinds of meeting, he gave expression to a sense of loss he has felt in attending either one or the other. He therefore presents "the third alternative for American Friends." He says: "One of the saddest things in the inner life of American Friends during the past half century has been that many young people arriving at the age of religious awakening, have been compelled by conditions over which they had little control to choose between two groups, each seeking to embody apparently opposing, but really essential and complementary phases of the Christian life. This sadness and spiritual loss have often been deepened by the instilling of prejudices against the other group, which have made it doubly difficult to discern the importance of the great truths for which the other group has stood."

Our friend holds that the older, one-type meeting for worship and the one developing the evangelistic, pastoral and teaching type are both face to face with great opportunities and believes that there is a "way out" for both groups, which he suggests as follows: "Will the one not find it through the discovery of the place of the real waiting meeting for worship,—not to be confused with the

few isolated moments for silent prayer,—retaining at the same time whatever agencies are of permanent value in presenting the good news of Christ's way of life to the common people? Will the other group of Friends, which have largely limited their direct spiritual group activities to the one-type meeting for worship, not find that the door-way into larger life lies in the discovery of some more effective way of bringing to friends and neighbors the Christian message and the fellowship of spiritual experience? In the realization of these two hopes can I see a future for the Society of Friends as one of the effective agencies in bringing in the Kingdom of God?"

In touching upon this important subject we are naturally addressing ourselves primarily to our own group which has very largely departed from what is known as the distinctive Friends meeting for worship, and which worships in a meeting little distinguished from the usual Protestant "service." No revolutionary change in our procedure would be wise, even if such were possible. With all their faults, our meetings must continue to serve their communities and their people in the light of the situations to be faced. Is it not possible, however, for us to experi-

ment once more with the fundamental ideals of worship which our fathers knew and cherished? This may be done by "opening up" to a greater extent our regular services, making way for the finer development of group worship, and by holding occasional meetings "after the manner of Friends." We believe this would stimulate our search for God and enrich us for better and more fruitful service. Furthermore, we believe our Friends have assumed too freely that there is nothing in such a type of worship that would appeal to the community as helpful. Gilbert Bowles reminds us, "Unless we hold that this is an esoteric experience open only to the privileged few, the obligation rests upon those who know its value to share this ministry of the Spirit. Experienced Friends have no right to deny to others, because it requires training and discipline, the benefits and blessings of what many have found to be the most creative experience known to the Christian group."

Are we going far afield to suggest the impracticable and the impossible for us? To those who so believe we suggest the reading of those sections of the Richmond Declaration of Faith and of our Uniform Discipline which deal with the subject of worship.

The Story of Patriotism

BY ROSCOE E. TRUEBLOOD

A FEW days ago I stood on the sidewalk and watched a parade pass down the street in honor of a man who had accomplished a noble deed while in the service of his countrymen. As I saw the soldiers go swinging by, marching with rhythmic precision, and headed by that honored banner, the Stars and Stripes, I was conscious of a surge of emotion, a profound sense of loyalty to those marching men, to the flag waving above them, and to the lofty principles which that flag is held to represent. The whole scene was a commentary on the sentiment which Scott has so well expressed:

"Breathes there a man with soul so dead
Who never to himself hath said,
This is my own, my native land?
Whose heart hath ne'er within him burned
As homeward his footsteps he hath turned
From wandering on a foreign strand?"

This is the inner expression of patriotism; it is an instinctive loyalty to a group of people having certain things in common, a loyalty which has been a part of the very nature of each man since the time when he first recognized a common ground and an interdependence with individuals other than himself.

We Americans, as a people, are intensely patriotic. We salute the flag, we stand while the "Star Spangled Banner" is being played or sung, we note with pride the achievements and advancements of our country. If representatives of another nation fail to show respect and courtesy to representatives of our nation we are quick to resent the offense and applaud the retaliatory action of our government, whatever that action may be. We rejoice behind the protecting walls of our army and navy, because we believe that their strength means our country's safety. The slogan "America First" gains prompt response and ready popularity among us. Over the editorial columns of a paper which calls itself with striking modesty, "The World's Greatest Newspaper," there appears daily the legend, "My Country, right or wrong."

We Americans are not only loyal to our country; we are loyal to truth and fair play, as well. The scientific spirit, that of testing, analyzing and discovering for one's self what is truth, has found fertile soil in the American people. We are convinced that

this attitude of fairness on our part and the part of our forefathers has been the greatest contributing factor to our success as a nation and to our reputation as "The land of the free." And it is this very loyalty to truth and honor which constrains us as Americans, to question the value, *in terms of honor and fairness*, of so cherished a sentiment as that of our present conception of patriotism. If it is undesirable, or if there is a greater good which can be achieved only by altering or by doing away with it entirely, we, as true Americans, are duty bound to try to improve or abolish it. If it is a good in itself, then we are equally anxious to propagate such a sentiment, by teaching it to our children and by giving expression to it ourselves.

I. The most instructive approach to the whole problem is an insight into the earlier chapters of the story of patriotism. Patriotism originated in man's recognition of an interdependence and mutual interest with other individuals. In its earlier stages man's first loyalty was limited to his family group. While he might quarrel or fight with his wife or children, even as some men do today, he was certain to support them in a conflict with anyone outside his domestic circle. Later, large family groups bound themselves together for mutual self-protection, their interests coming to a focus in the oldest living member of the family, the patriarch. From this method of government emerged the clan, a form of social and political organization based on the kinship of its members, but admitting many who could claim no blood ties.

"Each trained to arms since life began
Owning no tie but to his clan."

Tracing this development as a unit, and passing over its incidental phases, we observe the gradual extension of the clan into the tribe. Patriotism bound by blood relationship implied the necessary limiting of the number of fighting men a clan could possess and resultantly impaired its safety. Consequently, in Europe, Asia, Africa, and America, there developed a tribal system; groups of people bound together for mutual protection and united into a community of interests under a recognized head or chief. We find examples of this in the cases of the twelve tribes of the Israelites, the various divisions among the ancient Romans, and the tribally classified American Indians. Patriotism on the part of the mem-

bers of the tribes were deeply interwoven into their very natures. It amounted to a devotion to one's tribe, its customs and traditions. Among the American Indians were men who took their own lives rather than be adopted into a tribe other than their own.

But the tribal organization did not escape the difficulty which had existed in the family and the clan. There were too many tribes; *no people could be entirely secure*. Wars became the primary occupation of the people, and men were trained for the ranks from their very infancy. And as a result of this insecurity, another step was taken in the evolution of the conception of patriotism. Points of common interest such as blood relationship and even common language and color which had hitherto been dominant factors in deciding the limits of one's loyalty, were almost utterly disregarded. Great groups banded together to occupy and defend a certain area of territory; sometimes with a centrally located and fortified city, as a fortress. These organizations gradually grew into states, many chieftains uniting themselves and recognizing the sovereignty of one king over all. Today scores of these states are united under higher governments which have power to dictate what the major activities of the states shall be.

As we study this development from the standpoint of the patriotic sentiment two truths become evident: 1. The ultimate cause or purpose of patriotism is and has been the protection of the members of the group; it is essentially an alliance against the evils of war. 2. Various ideas of what patriotism involves have been discarded from time to time, as it has become evident that they were not only unnecessary for the fostering of a patriotic spirit, but were actually a menace to the happiness of the group. In the light of these truths, let us examine our present-day patriotism.

II. In the first place, what is the effect of our nationalistic America First patriotism upon the security of the citizens of the United States, from the evils of war? Is our patriotism an improvement over that of primitive peoples? We may as well face the truth. It is worse than useless to subscribe persistently to a doctrine based on error and falsehood. When we analyze this patriotism of ours and test its qualities, we find that it has the same inherent weaknesses which have driven mankind throughout the ages to constant change and adjustment. *It does not result in our perfect safety*—rather it defeats its own end by rendering our position a precarious one. Just as devotion to one of the ancient clans meant an inextinguishable hatred of members of other clans, so does our loyalty to America imply an ever constant, potential enmity with peoples of other nations. In song as well as in public speech and press we see only the beautiful and idealistic results of our patriotism. We tell about the fearlessness of our troops, we preserve as revered tradition the accounts of the bravery and fortitude of our progenitors; we sing about our country and the high ideals for which her people stand, about her glorious victories on land and sea. We believe that our cause is the righteous one, that God is guiding the movements of our men of war as he ever guides the righteous. But the great difficulty is that the people of all nations have absolutely the same convictions about their countries. During the last war the allied forces thought that God was fighting for them, but after the Germans had won a victory in those bloody battles before Warsaw, they held a great mass meeting in Berlin and publicly thanked God for carrying *their* glorious troops to success.

We Americans thought that we were fighting a war to make the world safe for democracy, but Channing Pollock declares that while in Berlin he repeatedly heard the expression "Sichert die Welt durch die Demokratie." ("Save the world through Democracy.") Here, then, is the great defect in the present system of nationalism. Obviously there cannot be so many clashing "rights;" God cannot be with so many opposing factions. The logical conclusion to be drawn from these facts as well as to be taken from the evidence furnished us by all history is that our present patriotic system is a failure; that it is one of the greatest evils of our day; that peace and happiness will never be achieved by hatred and enmity among nations. Why does a man hate other peoples just because he is loyal to one group, anyway, when it is so ostensibly an unwise course? This spark of hatred has frequently flamed to

a blazing fury in the past few centuries, leaving a ghastly trail of human misery, death and destruction.

The story of the development of patriotism is tragically incomplete. It is as if we had come to the end of a sad, sad book, only to discover that the hero and heroine were estranged forever. We yearn for another chapter; for us the book is incomplete. But there is another chapter to be added to our book of patriotism; we have not yet reached the end. And it is the privilege of those now living to have a hand in writing what may be the final pages of this great drama of human tendency. So far humankind has ever been forming itself into larger and larger groups in a desperate attempt to find safety from war. But the motive which caused the formation of these groups has failed to find expression through them, and nations are grouped against *each other* instead of against war. Someone has supposed that if an army from Mars were to descend upon the earth with the intention of conquering it, all the nations of the earth would unite to crush their common foe. But the terrible truth is that the war god, Mars, is right among us today and the world seems to be blind to it.

Our American patriotism is inspired by a high motive, but the hour has come when men must respond to the summons of a higher and nobler loyalty, a world patriotism based on the fatherhood of God and the brotherhood of man; a loyalty to all nations united against their common enemy, war. Marcus Aurelius, philosopher king of Rome, said, "My country so far as I am Antoninus is Rome, but so far as I am a man it is the world." The peace of the world hinges upon man's realization, that to be entirely patriotic to any one division of the people of the earth, means that one must be loyal to all peoples, that love and good will beget love and good will, while hate begets hate; that to be a man is greater than to be a citizen of a nation.

"Breathes there a man with soul so dead,
Who never to himself hath said
This is my own, my native land,"

are words inspired by a noble sentiment, that of loyalty. But they express an earlier conception of patriotism than we need today. They are from a page in one of the earlier chapters of our story. This song of an early poet is but a prelude to the grander, nobler expression of James Russell Lowell:

"Man is more than constitutions;
Better rot beneath the sod,
Than be true to church and state
While we are doubly false to God.
We owe allegiance to the state;
But deeper, truer, more,
To the sympathies that God hath set
Within our spirit's core.
Our country claims our fealty;
We grant it so, but then,
Before man made us citizens,
Great nature made us men.
He's true to God who's true to man;
Wherever wrong is done
To the humblest and the weakest
Neath the all-beholding sun.
That wrong is also done to us
And they are slaves most base
Whose love of right is for themselves
And not for all the race."

III. This newer type of patriotism is not the child of some cowardly mind. It requires a far greater courage, in the face of the present popular attitude than has ever been required of men in the ranks. The bravest act a self-respecting man can perform is one which places him in the danger of being thought weak-kneed, or cowardly. A recognition of this truth was put long ago by Plato into the mouth of Socrates. The great philosopher was talking with an old general on the meaning of courage. "I meant to ask you," he said, "not only about the courage of heavy armed soldiers, but about the courage of cavalry and every other type of soldier; and not only who are courageous in war but who are courageous in perils by sea; and who in disease or in poverty or again in politics, are courageous; and not only who are courageous

against pain or fear, but mighty to contend against desires and pleasures either fixed in their rank or turning upon their enemy. There is this sort of courage, is there not?" True patriotism demands a courage which lives above fear and pain; above mere expediency. It must see into the future. It is the courage of one feeble ray of light in a sea of darkness; of one lone bearer of truth wandering in a labyrinth of error and falsehood. It recognizes that there is something even greater than love of country, and that that something is loyalty to the world. It says with Garrison, "Our country is the world; our countrymen are all mankind."

An idea which has fortified itself firmly in the popular mind is like the proverbial cat of nine lives, it dies hard. Nationalistic patriotism has over thirty lives of varying vigor, one for every nation that exists. It will not pass away quickly for the idea which must supplant it, that of world loyalty, is new, and new ideas which are directly opposed to old ones, do not flourish rapidly. There have been and will yet be persecutions. Men were once burned because of their ideas. Jesus of Nazareth paid the penalty on the cross for teaching the way of love in life. Yet, a few weeks ago, an Italian lawyer asked that the supreme court of Italy take official steps in declaring the innocence of Socrates, the court replied that such a step was unnecessary because Socrates had long been vindicated in the eyes of the world. And just as surely as the truth which these men taught has outlived the prejudice which opposed it, just so surely will the truth that world patriotism is the solution of the problem of war and international hatreds, outlive the prejudice of bigotry and nationalism. The fact that the League of Nations is actively existent today, proves that men are already beginning to find the way. It remains for time to tell whether this League can lead us out of our difficulty. Men scoff at the idea, but who would have thought, one hundred years earlier, that the Prussian States would ever unite under Germany, or who would have guessed in 1675 that our country would consist of a number of independent, yet united states, or that England, within one hundred years, would be united in a world empire?

Our past and present conception of patriotism is giving way to a broader and nobler loyalty, a loyalty to human welfare everywhere. We are coming to another chapter in the history of human tendency. What is to be written there depends upon us. We can produce another volume of bloodstained leaves, relating only an account of human suffering and tragedy, or we can write of the dawn of a new world era, in which men recognize God as their father and all men as their brothers.

"The Holy Experiment"

BY W. BRUCE HADLEY

This oration took third place in the Iowa State Oratorical Contest and the orator is a student at Penn College, Oskaloosa, Iowa. We commend to our readers this earnest plea for goodwill as the surest means for national defense and right international relations.—EDITOR.*

IN 1681, William Penn established the colony of Pennsylvania. Well might we study the history of that unique experiment in government, because for seventy years it practiced with startling success the highest ethical principles conceived by mankind.

In the seventeenth century, autocracy was the accepted form of government; but the first action of William Penn was to write the people already settled in Pennsylvania, assuring them that they would be governed by laws of their own making.

Again, that was a time of unbridled religious intolerance. In 1659, Massachusetts had executed two men and a woman for their religious beliefs. At such a time, Penn wrote into his constitution absolute religious liberty. Catholic and Protestant alike were welcome in Pennsylvania.

England abolished the slave traffic in 1833, the United States a quarter of a century later; but the Quakers of Pennsylvania anticipated their action by ninety years.

William Penn was never known to take advantage of the

Indians in a trade. By all precedents, his charter was license for almost unlimited exploitation. But instead of amassing a fortune, this mad statesman purchased his land from the Indians because he considered them the rightful owners—and devoted an estate of 30,000 pounds to a wholly new departure in government, which its founder chose to call his "Holy Experiment."

From the time of Miles Standish, the colonists had maintained armed forces to settle their disputes with the Indians. But those Quakers wrote into their treaty with the Indians that if a quarrel should arise between a red man and a white man, six Englishmen should meet with six Indians and declare justice, and then the wrong should be buried as in a bottomless pit.

Throughout that treaty these principles of justice and friendliness were consistently maintained. When a council of the Indians had been arranged, William Penn addressed them simply: "We believe you will deal kindly and justly with us, as we will deal kindly and justly with you. No advantage will be taken by either side, but all shall be openness and love." In return, the assembled nations promised: "We will live in love with William Penn as long as the moon and stars shall endure."

That pledge was bound by no oath, no signature, no seal. Voltaire says, "It is the only treaty the world has ever known, not sworn to, and never broken." Its terms were written on the hearts of its parties.

We have been reviewing the principles of honor, justice, and love, upon which that colonial government was founded. Let it be indelibly fixed in our consciousness that that state was protected by aggressive righteousness! You say that every pacific people is an exploited people, and you point to foreign-ridden China, to oppressed South Africans, and to throttled East Indians. But Chinese measures of defense have always given the lie to their pacific intentions, and their diplomacy has been honeycombed with despicable trickiness. The South Africans and the Hindus of India passively resisted, but their policy was not characterized by the virile and commanding integrity of the Quakers. Of all the governments of history, this one alone practiced vigorous good will. Only with such a background can we interpret the success of the still most amazing principle of that government—the most daring policy of state in the annals of history!

Above every other principle, that government was supremely committed to absolute military non-resistance. There were no soldiers, no forts, no arms. In his treaty with the Indians, Penn assured them, "We use no hostile weapons against our enemies; good faith and good will are our defenses." Neighboring colonies waged wars continually with the Indians, but never did the Quakers break their treaty. Again and again pressure came from England to provide men and arms for the protection of the colonies. Again and again those Pennsylvanians refused to make preparation for war, asking that they might be allowed to remain under the protection they then enjoyed—the protection of the power of love. No Quaker carried any weapon of defense. In neighboring states, entire villages were wiped out by Indian massacres; in Pennsylvania, not a Quaker was harmed.

Moreover, this unique colony prospered. Ebeling is authority for the statement that no state was ever founded on so philanthropic a plan; none ever practiced to greater degree the principles of toleration, liberty, and peace, and none rose and flourished more rapidly than did Pennsylvania. Although the youngest of the British colonies founded before the eighteenth century, she soon surpassed her elder sisters in population, agriculture, and general prosperity.

You ask why such a successful government was discontinued. As Pennsylvania's high success was made possible, even so was it defeated—by the will of its citizens. Heterogeneous groups of settlers soon flooded into Pennsylvania, attracted by the peace and prosperity which the policy of the government had secured. And yet, these new settlers, saturated with the spirit of the Old World animosities, turned savagely against that principle of non-preparedness, blindly seeking to destroy the very source of their security.

Pressure at last forced the Quakers to resign their seats in the Assembly and war was finally declared. Some Pennsylvanians were killed, but among them, only three Quakers, and they had so far

fallen from their faith as to carry weapons. That was the kind of protection they found in armed preparedness!

Our nation today earnestly seeks the assurance of continued peace. Many are still searching for it in the ruins of war. But all the amassing of armament, all the heroism, all the devotion that men have been ready to give in war for the protection of the weak have, instead, actually doomed their women and children to the most terrible agonies. Is it possible that we can discover in the romantic history of this colony a Universal Other Way? You say that government existed in another time, and its experience has no analogy to ours; but a careful examination of contemporary conditions indicates that those principles would encounter even fewer difficulties today.

If untutored Indians could understand and respond to honor and good-will, how much better ought twentieth century peoples to understand and respond to the heroic application of those virtues?

Slavery has been relegated to the past; democracy, religious toleration, arbitration, have been written into the moral code of every civilized people. Who will deny that such a world would be immeasurably more hospitable to a policy which promises the abolition of war?

Pennsylvania was necessarily identified with England, whose policy of exploitation and greed fired the Indians to maddened ferocity. Their blind fury was directed to all the British colonies, and in spite of Pennsylvania's distinctive colonial policies, as a part of the British Empire, her very existence was in jeopardy. No such danger could beset the United States, for this country has maintained a clear policy of non-responsibility for the acts of other states since 1823. Only the policies of our own government could bring upon us the hatred of other peoples. Is that the kind of a cause for which we are so willing to take up arms?

We are isolated from so-called "menacing nations" by a thousand leagues of sea. Those Quakers dwelt in the native land of the most cruel and bloodthirsty warriors that ever inhabited a continent. And yet, for seventy years, the Quakers dwelt in peace.

I have asked you to remember that Pennsylvania's peace was not insured by mere passivity alone. It was not fortified with forts and militias, but it was fortified by faith in mankind and by the principle of absolute justice to all. Do not be duped by the fallacy that a powerful nation could maintain peace more easily and successfully than that tiny American colony. To argue success in proportion to physical strength is absurd, for no element of Pennsylvania's strength was found in force. The United States must shake off her insidious lethargy and cease to rely blindly on the false security of physical force. We are secure only as we are fortified by those impregnable battlements of justice and faith in humanity.

If the United States would know the strength of those sound bases of her security, let her bring to bear upon her policies with Japan, and Nicaragua, with Mexico, and the Philippines, the powerful searchlight of that honor which Penn maintained in all his relations. Then may she judge the strength of her fortifications!

William Penn had absolutely no motive of financial exploitation in his heart. But United States' capitalists have twenty-one billion dollars invested in foreign countries, an amount exceeding the national wealth of Canada; and we turn to them and say: "Our army and navy are at your disposal; we will see that you get your pound of flesh."

The Quakers used arbitration in 1681. In 1920, our Congress, intoxicated by racial superiority and backed by the resources of our country, insulted the Japanese by ignoring their plea for fair treatment, and by passing the Japanese Exclusion Act within twenty-four hours.

The Holy Experiment of Pennsylvania did not fail; it was abandoned. The world was not heroic enough to follow those early pioneers. It insisted on the sword, and the Quakers resigned from government—but not before they had piloted a state in peace through seventy tumultuous years. *So long as exact justice prevailed, there was peace, and this is the lesson of Pennsylvania.* There is nothing to hinder the operation of that law just as truly today for any nation which will act upon it heroically.

But the policies of a nation are determined by the ideals of its

citizens, and you say that the world is not ready even yet to show that heroism. What, then, shall we do individually while the nation is coming to see that the surest defense is the defense of good will? Shall we continue silent before our government's menacing policies of exalted nationalism, or shall we demand and secure representatives to Congress who will put the Golden Rule in government as they have put it in friendship? Shall we continue to support the way of violence and be lauded as good citizens of our country, or shall we cast our lot with the heroes of Pennsylvania, and leave to the world a larger heritage of faith in mankind?

The conscientious warrior who dies in the agony of battle may well deserve the reverent homage of a people; but when the history of moral progress is written and wars shall be no more, a place will also be given that man, who, with motives as fine, and courage as unflinching, suffered obloquy, and persecution, yes, even death, rather than lift his hand against the life of his brother. Unborn generations are calling us to a higher loyalty, that loyalty which transcends in courage, in worthiness, in magnificence, the loyalty of any citizen to his state—they call us to the loyalty of a citizen of the world.

The Searching Question

BY NEWTON R. FRANKLIN

THESE words of Jesus, "Will ye also go away?" spoken to his disciples, called forth a hearty confession from one of their number. No doubt the twelve would be somewhat affected by the desertion of the many who turned back, and the question would circumvent any spirit of indifference, or of despondency on their part, for it revealed the Lord's solicitude for their welfare and his compassion for those who evidently had been attracted to him from mundane motives and desires. He had tried so patiently to lead the deserters to a better understanding of himself, and to impress upon their minds a deeper and more significant lesson from the feeding of the multitude, a lesson that would show them that life, real abundant life, consisted in far more than physical existence, with the hope of a possible racial, religious and political ascendancy.

A review of the context is very interesting and enlightening, for it reveals the ground of our hope, and is a foundation for a saving faith that ushers into a state of abnegation, with a consequent development of Christian character and its virtues. Because of their selfish eagerness to make him a king, Jesus had been compelled to absent himself from the people. When they at last found him, he kindly tells them, "Ye seek me, not because ye saw (comprehended) signs, but because ye ate of the loaves." No one, who recognizes the authority of Jesus as the Son of God, can think of him as cynical and harsh in his judgments, and corrections of the fallacies and faults of men. So tenderly did he try to lead them, step by step, out of the bondage of darkness that enthralled them, that he entreated them to "labor not for the meat that perisheth," but for that which will satisfy the demands of a spiritual necessity, and of an eternal destiny.

But they revealed their worldly mindedness by asking that a program be outlined whereby they might serve God. His reply was direct and to the point: "This is the work of God, that ye believe on him whom he hath sent." Being unwilling to accept of him other than as a teacher or a prophet, they at once demanded that he make manifest his claim upon their faith by some act more spectacular than what they already had beheld. Catching up their reference to Moses and the manna, he patiently tries again to direct their minds to himself as the bread of life, "which cometh down out of heaven and giveth life unto the world."

Once more they demonstrated the truth that "the natural man receiveth not the things of God," by asking in a spirit of selfish interest, "Evermore give us this bread." His reply ought to have awakened in them a real desire to understand his meaning; but they at once fall back, and rely upon their human reasoning and murmur at the words—"Everyone which seeth the Son, and believeth on him, should have eternal life." They supposed they knew his

ancestry. How then could he say that he was "the Son," and came down from heaven as the bread of life? Jesus surely could not have meant that only those who were permitted to look upon his person with the natural eyes and believed, could have eternal life. If so, what of future generations? What *did* he mean by "seeth the Son?" The solving of our problem is his reply to the caviling Jews. "No man can come to me, except the Father draw him." And adds, "Everyone that hath heard from the Father, and hath learned, cometh unto me." The words, "seeth the Son" then, surely mean the revelation from God to our inner consciousness of the true nature and divine character of Jesus Christ in his relationship to God the Father, and to humanity, as declared in the words of Peter. In fact his meaning must be, "Everyone that seeth the Incarnate God-Man." The things which are beyond the power of our intellect, "God hath revealed them unto us by his Spirit."

Again, telling them that he is the bread of life, he enjoins upon them the absolute necessity of eating that bread, and says, "The bread which I will give is my flesh, for the life of the world." And further, "he that eateth me, he also shall live because of me." This did not sound reasonable to them, and by refusing to believe, they rejected the only offer in God's mercy whereby life may be obtained. The acceptance of the *fact*, and the daily consciousness that he bore our sins in his own body of flesh, with the assimilation of the virtues of his divine nature, would transform believers into the likeness of his own glorious self, making them channels for the outflowing of the Spirit, as rivers of living water, unto the ends of the earth.

As they continued to murmur, he says, "What then, if ye should behold the Son of man ascending where he was before?" This, he later accomplished by taking into the presence of the Father, the resurrected and now glorified body in which he had dwelt among men, evermore inseparable from the eternal divine. Thus, did he seek to encourage them to exercise but a touch of faith in him so that they might understand the mystery of himself. But, "upon this, many of his disciples went back, and walked no more with him." "Ye therefore, beloved, seeing ye know these things before, beware

lest ye also, being led away with the error of the wicked, fall from your own steadfastness. Nevertheless, when the Son of man cometh, shall he find faith on the earth?"

So clearly has he pointed out the way, that his loving heart must again be grieved because of the many who are yet refusing to believe his words. And methinks he is desiring a heartfelt testimony from believers, even a declaration of our faith, for the strengthening of the church in our day. How then shall we answer him if he asks of us, "Will ye also go away?"

Ithaca, New York.

Valley Twilight

From out the radiance of deep valleys fair,
A purple shadow creeps and lingers there;
And far off dove, beside a murmuring stream,
Sounds forth one note, like some forgotten dream.
Old willows closer lean to whisper, slow,
And in the west, the burning sun drops low.

For one last moment comes a blazing light,
Before falls curtain black of starless night;
The creek, whose every curve we know of old,
Becomes a road to Heaven, now paved with gold.
It leads from us straight to the glowing sun;
Will we walk down that path, when day is done?

Gray clouds of mist from distant valleys creep,
And wrap the wooded hillsides, far and steep;
The golden pathway turns to burnished steel,
Then vanishes; we see no more; we feel
The spirit of the night, unlighted by a gleam,
Save where a single firefly skims the stream.

Damascus, Ohio.

ELIZABETH LLOYD GILBERT.

Oregon Yearly Meeting of Friends

Meeting for their thirty-fifth annual session, Oregon Yearly Meeting Friends gathered at Newberg, Oregon, June 8-13. The Meeting on Ministry and Oversight was held Wednesday afternoon following the Commencement exercises of Pacific College. A large representative delegation was present from all five Quarterly Meetings and many visiting Friends from other Yearly Meetings.

Visiting Friends who presented minutes from other Yearly Meetings were, Evangeline Reames, an elder, head of the Rescue Mission of Columbus, Ohio, Ohio Yearly Meeting; John R. Cary, an elder and clerk of Baltimore Yearly Meeting, and his wife, of Baltimore, Maryland; Isaac N. Stanley, a minister of Seattle (Wash.) Memorial Friends Meeting, Puget Sound Quarter of Indiana Yearly Meeting; Nettie C. Springer and Inez E. Batchelor, ministers of Muscatine Friends Meeting, Iowa Yearly Meeting, who have been holding revival meetings in various sections of our Yearly Meeting the past winter and spring; William P. Haworth, a minister, and his wife, an elder, of Miami, Oklahoma, Kansas Yearly Meeting. All of

these visiting Friends were given liberty for expression of any concern or message that they had on their hearts and took occasion to do so in various sessions of the Yearly Meeting.

Practically all the leading officers of the Yearly Meeting were re-elected for the coming year, Edward Mott of Portland as Presiding Clerk; Marguerite P. Elliott of Salem as Recording Clerk; Oliver Weesner of Newberg as Yearly Meeting Treasurer and President of the Evangelistic and Church Extension Board; J. Harlan Smith, President of the Foreign Missions Board. There were few changes in the personnel of the various boards and departments of the Yearly Meeting work.

An increased budget was adopted for the work of the coming year, over half of which is to be used by the Evangelistic and Church Extension Board in its work. An increased amount was also voted for missionary work for the purpose of bringing Arthur Chilson and his family home from Africa during the coming year.

The evangelistic phase of the work is receiving great emphasis and encouraging

reports were given from various sections which indicated progress and promise of new openings for Friends work. The meetings for worship during the Yearly Meeting session were strongly characterized by an evangelistic spirit, Inez E. Batchelor and Nettie C. Springer having charge of the evening services and Sunday afternoon. Other meetings for worship were conducted by ministers from places both in and out of the Yearly Meeting.

The greatest concern of the Yearly Meeting was for the young people of the church who are preparing for the ministry and other specific lines of Christian service and are facing an overcrowded field so far as openings for service are concerned in our own denomination. Committees were appointed to consider the problem and propose means of solution and bring forward plans for a more aggressive program of expansion and opening of fields of service. A meeting of the pastors and all young people who felt called to definite Christian service was called by the Ministry and Oversight body and dealt with the problem in an effort to find a solution and also to encourage the young

people in their preparation and efforts to seek fields of service. This resulted in a committee appointment of three pastors and three young people to lay plans for future action and solution of the problem. A great number of young people are found to be now ready or soon will be ready to take up service for the church and the preservation of this material for the interests of our own church brought the concern upon the hearts of the Yearly Meeting.

Department superintendents of the Yearly Meeting work presented their reports and some very excellent programs during the sessions. The Christian Endeavorers gave their report and also an interesting program at the Saturday evening service. The messages of the evening were a distinct blessing to the Yearly Meeting and brought encouragement to many hearts as they looked upon the splendid group of young people who had consecrated themselves to "Christ and the Church." Practically all officers of the young people's work were re-elected and encouraged to keep on in the work which they are doing.

John R. Cary presented a concern to the Ministry and Oversight body that there might be a re-vitalization of the members of that body and a revival of activity and realization of its responsibility. This concern was heartily concurred with by our members.

PRESS COMMITTEE.

THE PURGING PROCESS

BY MINNIE T. CLEMENTS

"The refining pot is for silver, and the furnace for gold but the Lord trieth the hearts."—Prov. 17:3.

How marvelous that God thinks each individual heart worth so much that He takes such infinite pains in bringing out the best that is in it! The refiner of metals keeps the gold or the silver in the furnace until he can see his image in the molten mass. Then he knows the dross is all burned away. So God tries our hearts in the fiery furnace of affliction till He can see the image of his Son, Jesus Christ, the righteous, in our lives.

God chasteneth those whom he loveth. As Christ said to his disciples when one asked him who had sinned, the blind man or his parents that he should be born blind. And Christ said, "Neither did this man sin nor his parents; but that the works of God should be made manifest in him." So the trials that come are God's means of perfecting the good work he has begun in us. If our whole purpose in life is to do God's will, then when trials come we have the promise that "all things work together for good to those who love the Lord," and go on rejoicing in the love and goodness of God, and say with Job, "Though he slay me, yet will I trust him." "I will turn my hand upon thee, and thoroughly purge away thy dross." Isa. 1:25. Waterbury, Nebraska.

MISSIONARIES ATTEND COUNCIL AT BEIRUT

Agricultural Training Needed For the Palestine Farmer

Summer is with us again bringing a better crop of wheat and lentils than we have had for several years. The snow of last winter helped greatly to fill the ground with moisture and the rains which followed were sufficient to delight the hearts of the farmers. The fatalistic belief that everything of good or ill is from Allah does deaden the sense of civic responsibility for sanitary conditions in the farmer villages, but no philosophy of life is able to deaden the farmer's delight when Allah sends a plentiful 'latter rain' to multiply his grain and refresh his vineyards. We have just had a few scorching days that will affect late crops, but the wheat is already being reaped and the lentils are piling high on the threshing floor.

I wish that these same farmers might have a school where they could learn a few improved methods of farming; how to grow better figs and olives so that they could supply a better paying market, how to plant trees so that they might hold the moisture and the soil, how to add the small amount of fertilizer needed to make this good red soil more productive, and above all how to escape the clutches of the money lender who begins with 10% as a minimum and often charges as much as 15% and 20% for the use of money. With such demands the poor uneducated farmer is living in a state of serfdom. In his attempt to pay one man he incurs another debt and so lives in a vicious circle that is hard to break. I believe that the best way to break the circle is to give the farmer boy in his village just enough education to show him a way of escape and not so much as will tempt him to seek a white collar job. It is a delicate situation for at present the most ambitious boys are escaping the situation by emigrating to South America or Central America either with or without education.

Our Survey Committee of the United Missionary Council recently reported that Palestine has probably enough schools of a secondary grade to meet its needs for the present, that she has more than enough doctors though they are very poorly distributed with too many in the large towns and not enough in the villages. Some doctors among the new Jewish colonies are said to be shining shoes for a living. In some of the larger towns there are more than one to 500 of the population who are registered doctors and many unregistered.

The villagers who need medical treatment will not pay for it—often cannot pay. And the Bedawa tribes almost always refuse to have a doctor though with the increasing use of Government medical and sanitary inspectors the conditions are

improving. Yesterday I was in the tent of a famous Bedawa Sheik and one of his men was looking ill. The governor asked him why he did not have a doctor but he replied that Allah was his doctor. The governor cleverly said, "And is not the doctor from Allah rather than from the devil?" As a matter of fact, they are remarkably healthy living as they do in their "houses of hair" as they call their black tents. When a place gets a bit filthy they simply move to another. Then again in their eating they are very temperate though at a feast they can soon dispose of a sheep. When they go to the towns they eat not only fruit such as figs and apricots but take even the leaves of the trees, they are so hungry for green food.

But returning to the Survey, I was going to say that Palestine is found to be well supplied with doctors and hospitals, with secondary schools and nearly enough elementary schools for boys (not for girls) but that both Palestine and Transjordan are very much in need of good agricultural schools which will do the kind of work I mentioned above.

A. Edward Kelsey and I have just returned from Beirut where we attended the sessions of the United Missionary Council for Syria and Palestine. The meeting was marked by a very determined effort to come to a sense of closer unity between missionaries and native workers and also by a desire to include in the Council all those who would be helped by our co-operative activities. Heretofore, some missions have not belonged but now all are free to join with us and will remain outside only because of their dislike to cooperate. There was a distinct feeling of satisfaction at the appointment of Dr. Khalil Totah to a place in our Mission and a tendency to congratulate us upon having someone ready for such a position. There are those in other missions who feel that native Christians can best be helped by encouraging them to form their own organizations independently of the missionaries so that they will be on a working basis when the missionaries leave. But conditions in China make us feel that no efforts should be spared to secure local people as soon as possible without waiting too long for the exact method of procedure.

A. WILLARD JONES.

The faculty of reason, the noblest possession of a man's physical being, that which distinguishes him from the brute, is a faculty not only to be prized, trained and used, but to be trusted and followed. He who neglects his intellectual powers, or refuses to be guided by them in the discovery of truth, is not only an intellectual coward, he is defying the purposes of the Almighty, just as truly as if he were deliberately to starve himself or to put out his own eyes. The heart cannot say to the head I have no need of thee: else that would dishonor him who created both.—SYLVANUS P. THOMPSON.

CARRYING BABIES IN THE RAIN

Dr. A. A. Bond Faces Human Need in East Africa

We seem to realize more every day the increasing enormity of the task here. The country is developing rapidly. More Europeans and East Indians are settling here. Thousands of natives are going away from home to work and coming back with ideas of civilization—some good, some bad. There are also many more young native Christians than formerly who need help and advice and our prayers. Aside from our own feeling of responsibility for these things, the native is asking for more material things such as furniture, dishes, clothes, more subjects to study in school, etc. The Government also is making comprehensive demands, especially for educational and medical work.

The medical work continues to present great opportunities for service. The hospital is well filled nearly all the time and much of the time it is crowded. An epidemic of whooping cough passed through the country recently and caused the death of many small babies. Small children and babies make up a considerable percentage of the number of hospital patients. We are able to save the lives of many of them who would surely die if they remained in their homes.

One very great difficulty in regard to treating children is the attitude of the parents. If a child continues quite ill for several days the parents usually decide that it will die and after they make this decision it is only with the utmost difficulty that they can be persuaded to do anything to help it; they usually want to carry the child home from the hospital as soon as they have decided that it will not recover. I have known them to desire to take a small baby home who was at the point of death a distance of twenty miles on a cold, rainy night. The baby would have been carried for the number of hours necessary to walk this distance, entirely naked and without any protection from the rain. Very often no amount of persuasion can convince the parents that there is anything inconsistent or wrong in this procedure. Certainly the people of this land need much help and Christian teaching.

The natives of our district are asking for a maternity training school here at Kaimosi and have voted money for a building, with the promise of more money each year towards the upkeep of the institution. If we undertake this it will mean much extra work, more building, and will require the services of at least one more trained nurse.

It is a great regret to us that more time cannot be given to the medical work. The number of missionaries on the field is so

reduced that the Mission is not willing for the doctor to devote his time to medical work alone. We very much hope that Friends in the homeland will make it possible soon for us to take advantage of many more of the splendid opportunities before us. We need much Divine guidance that we may be able to choose the most important things and to give our time and attention to those things which will make the greatest contribution towards the evangelization of those whom we serve in this land.

A. A. B.

AN INDIAN POTENTATE

Whenever the Maharajah of Patiala visits Europe he is sure to be written about, as other Indian potentates are, as the "richest ruler in the world."

"If one's only previous knowledge of Patiala has been that its ruler is reputed to be fabulously wealthy, he will probably expect to find the state huge and tremendously productive," says a bulletin from the Washington, D. C. headquarters of the National Geographic Society. "The state is a little larger than Connecticut—by no means as extensive as others of the native states of India. It is subject to droughts, and, on their heels, famines. This situation has been bettered in recent years, however, by the construction of irrigation canals by the state, and by the digging of many wells. The population numbers between one and half and two millions.

"The state lies in the eastern plains of the Punjab, and Patiala town, the capital, is within 50 miles of Simla, India's summer capital. One will look in vain on many maps for this state of a modern Croesus. Its identity is lost by being merged into 'The Phulkian States,' of which the other two are Jind and Nabha. Patiala is the big brother, however, taking up five-sevenths of the combined area.

"Patiala is ruled by a Sikh house although these warrior religionists make up barely 22 per cent of the population. The Maharajah's local importance is great since he is the leading Sikh ruler of the Punjab. His ancestors were loyal to the British during the Indian mutiny, and the state's territory has been increased several times since by British cessions.

"Operating a government is no sinecure in Patiala. The country has among its inhabitants certain castes and tribes whose members are professional criminals. Furthermore they are specialists. One tribe will devote itself to cattle 'rustling,' another to housebreaking, and a third to highway robbery. The population is backward in education, only 2.4 per cent being literate.

"Most of the population of Patiala is divided among three religious. Fifty-five per cent follow the Hindu faith, 22 per cent are Sikhs, and 22 per cent Mohammedans. There are only a few thousand Jains and less than a thousand Christians."

SHARE IMPRESSIVE DEDICATION

Friends Help Freiburg Clinic to Provide Equipment

In order to render the greatest possible service to the German children, some of the money that was on hand for child relief work at the time that the Service Committee discontinued its control of the child-feeding in Germany was used to add some necessary equipment to three different tuberculosis clinics. One of these was in connection with the medical school of the University of Freiburg.

Gilbert L. MacMaster writes that the dedication of the clinic at Freiburg on Sunday, June the 5th, was a most impressive occasion. Some of the prominent people present were the Minister of Education for Baden, the Rector of the University of Freiburg, the Mayor of Freiburg and the Dean of the Medical Faculty. He writes, "The importance of this event lies in the fact that our gift not only gave the incentive, and made possible what is now the finest equipped University Children's Clinic in Germany, but it is resulting in having all of the clinics connected with the University rebuilt and remodelled. This involves a three-year program, and a very material outlay of money, so that the medical faculty of the University of Freiburg were doubly thankful to us for our part in this.

"The building, as completed, is four stories high, most excellently built, with a large, well protected yard with a fountain in it, and flanked on either side by open covered halls where the children can be given the benefits of open air treatment; it represents a total cost of nearly Mk. 300,000. When one enters the building one sees a tablet on the wall to the left with the following inscription: Made possible by gifts through the American Society of Friends (Quakers), Sunshine Home was dedicated by the City and State as a children's sanitarium in the year 1926-1927.

"There is practically nothing missing in the equipment of the clinic. The whole place has a pleasant air. There are no numbers to any of the rooms, but over the floor of each room is a picture expressing in a way the purpose of the room, for instance in one of the little children's bath-rooms the picture over the door is a big green frog with a watering can sprinkling water upon a group of little frogs, and so it goes all over the building. I have a great regard for the painter who thought of all these nice things which tend to brighten up such a place, and there were many examples of this on the walls.

"The purpose of the clinic is primarily the treatment of tubercular children, and not only the children of Freiburg, but as

we wished it the children of all the lower part of the State of Baden.

"During the opening ceremonies particularly I felt the great honor which it was to represent the Service Committee at this occasion. The speeches which were made, particularly the one which was made by the Minister of Education, showed me how deeply they did appreciate this act on our part. He spoke of the seed and of the sower, and spoke of the kind of religion that expressed itself in such form as the Quaker religion did; and he said that he wished to acknowledge, openly that he was a believer in, and a follower of, this method. Then he spoke of the hope which this act of ours had given them, spoke of this being a milestone on the long road to full understanding between the nations, and even though the way were long, they should rejoice in that fact that this mile-stone had been set in their land."

In the few words of reply which Gilbert MacMaster made, he said, "On behalf of the American Friends Service Committee and the Society of Friends as a whole, I wish to bring you an expression of greeting and their very best wishes. I wish to express for them the hope that the ties that have been formed through these years of suffering will bind us so close together that never again will there be war between our countries."

"Such service as the Children's Clinic which we have opened today can render, will do much toward making people of different nations, particularly of Europe and America, feel that we are all brothers, because it is a service in the name of a common father."

AFRICAN FRIENDS ASSUME MORE RESPONSIBILITY

We have been interested in seeing some of the native churches at work where there is no resident missionary at the present time. With the few missionaries now on the field, the native Christians are taking more responsibility and taking it eagerly, energetically, and in most cases prayerfully. Sometimes I wonder if missionaries realize fully that God can guide the native Christians at times without the missionary's help. I do not mean to give the impression that the native church is better off without a missionary, for they all need help badly. They seem almost like children and need help and advice from the experience of the missionary, and yet when left without help, they shoulder responsibility and do the best they can, showing that God does help them.

We were at a Sunday service some time ago where there is a monthly meeting organized. There were about four hundred present, and they were quiet, orderly and reverent. The six ushers, dressed in clean white gowns, took up the offering and the minister made a prayer, giving the offering to God for his work. He also thanked

God for his help and for the guidance of the Holy Spirit when they had no missionary to help them.

At another time we came upon a monthly meeting in progress. There were a thousand people in attendance. The church would not hold them all, so they met under the trees. There were two hours spent in devotional, then a business meeting which lasted until four o'clock in the evening. Everything was conducted in an orderly, business-like way. The tithes were paid in by schools: i. e., the "watcher of the tithes" from each school paid in the tithe money collected from his school. There were several hundred shillings but they pay all of their teachers so that took most of the money, but there was some left. They have saved and have enough in the bank to build a large church and are now collecting stones for the foundation and are making brick for the walls. They expect the building to hold five thousand people. There are many able Christians over that district and they are helping in the evangelizing of their people.

FATHERS' AND MOTHERS' MEETING

On one Sunday we went out into the Reserve from Kaimosi where several Christian men and their wives were holding a special meeting for old men and women, "our fathers and mothers," they called them. There were 2986 people present, seated in a grove on the hillside. I suppose half of them were old people and they were attentive and much interested. It was an unusual sight for as a rule old people shun Christian services. In an after-meeting a large number of old women decided to quit smoking pipes. Several have been Christians and many more are leaving off evil customs. This, of course was not the work of that one day as the Christians of that and other districts have been working for several months among these old people.

The native Christians are finding they themselves can do things for Christ and are learning to depend upon him more. They can do vastly more in the evangelization of their people than can the missionary. But we must be very faithful in praying for them. Will you help?

MIRA COPE BOND.

MAKING FRIENDS FOR YOUR DESCENDANTS

BY FRANCES GARSIDE

A man plants a tree, and if it is a tree of slow or quick growth makes no difference in the degree of interest he takes in it. "If I do not live long enough to sit in its shade," he will say with a smile, "my children and grandchildren will."

In a way this suggests the work done by the Young Women's Christian Association in more than forty foreign countries; Those of the present generation may not live long enough to see all the women and girls of the world at accord

in every purpose in life, but it is the hope of the Association that the children or grandchildren, of the present generation will. It is a building for the future that requires great hope, courage and faith.

It is something to be able to break down barriers between the aristocratic and the humble in countries where the barrier has always been high and strong, but this is told in reports from all over the world. In a girls' camp in Montevideo, Uruguay, girls who have been extremely, "elegante," which means not only exclusive, but unaccustomed to every physical effort, forget tradition and training in meeting girls of the lower classes in studies and games.

This means that girls and women the world over are becoming friends. In Montevideo, employed girls, girls of leisure, and German, French, English, Mexican, North American and Uruguayan girls are all friends. This when one recalls that class distinction is so strongly defined in South America, is promising.

Ninety students last summer took advantage of a Y. W. C. A. summer school in India, and lived together as one family. Their nationalities were many; Tamil, Singhalese, Karen, Burgher, Parsee, Anglo-Indian, Maliali, Swedish, Danish, Canadian, American, English, Scotch, Australian, Telegu, Cannerise, and New Zealanders, and their walks in life were nearly as varied.

Twenty-three nationalities are represented in the Association membership in Rio de Janeiro, and its staff of ten and teaching force of eight are made up of Brazilians, English, French and American. A secretary of the Association in Calcutta who is greatly interested in the Blue Triangle Club of business girls, writes: "We have girls of all religious beliefs, and one of the secrets of our success has been that in all matters we respect the various faiths. We have also in the club Jewesses and Parsee girls, and nothing of the race question has ever entered. We are all sisters." Friendship is difficult in a country like Latvia, where there are three nationality groups—Lettish, Russian and German, all of which suffered intensely during the war. But the Association in Riga was started on an absolutely international basis and flourishes in spite of these tremendous difficulties.

The total enrollment in Y. W. C. A. classes in the Near East in a period of five years was about 10,000. These figures are interesting but of less interest than the number of nationalities sharing the same games and studies in the two centers in Constantinople, twenty-nine. In a country where hatred of one race is handed down as we would hand down a rare bit of china in this country, these figures are something to think about.

Trees of friendship are being planted all over the world. There can be but one result. When the women of all lands meet as friends meet under their shade there will be no more wars.



BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Ind.



NANCY LLOYD

BY ANNA B. THOMAS

Frank-Maurice, New York. \$2.00

To those who have read the "Quaker Seeker of Wales," another story by Anna B. Thomas, needs no further commendation. It only need be said that to that compelling story of the early Quakers of Wales she has added an even more compelling sequel, "Nancy Lloyd."

One often hears reference made to Penn's great experiment in founding the state of Pennsylvania, and one feels the glory and greatness of the undertaking, but for all that one does not feel so intimately acquainted with the great Founder, does not share his difficulties and apprehensions, his hopes and aspirations, see the struggle he made to keep his "holy experiments" holy, as one is made to feel and see in this narrative from the diary of the daughter of Penn's first and most trusted governor.

Stories in diary form are apt to be tedious, but there is not a tedious entry in this book. It is brimful of life from a Quaker point of view, and life from that particular angle was anything but tedious in the days of the founding of Pennsylvania. Politics, religion, romance, peace, Indians, wilderness, war, tragedy, all are there mixed in such natural proportions as to make it one of the most alluring diaries ever written. Indeed one does not need to be told that the diary is a real one and that the events there described are actual history. The story carries with it the true ring of actual life in those times. The faith of Thomas Lloyd to break up his home in Wales and go to Pennsylvania with William Penn, the preparation and journey, the newly founded city of Philadelphia, the thrills of the children, the political methods and aspirations of the founders, the treaties with the Indians, and not least of all the love story of Nancy Lloyd, daughter of the Quaker governor, all have a ring of reality in them.

The story has a strain of tragedy running through it. It could not be otherwise for those were tragic times. It was an every day event for men to risk their lives for liberty and freedom of conscience. Persecution and political intrigue were rife in the homeland, and the dangers and privations of the wilderness were ever present in the new land to which they had come. One so sympathizes with the great Penn in his plans and hopes for Pennsylvania, that one feels keenly the disappointment when his supporters, the staunch Quaker members of the Council, who have stood so firmly and lovingly for peace and

just dealing toward the Indians, are gradually superseded. And when a governor is appointed who favors armed protection and the raising of funds to help England in her wars, one shares the pain and disappointment which it causes to Penn and his loyal Quakers. Or when Nancy Lloyd tenderly chooses between the man she loves and her spiritual conviction on the matter of the militia and armed force, one feels the pain of the parting which was hers. But if there is tragedy in the story there is also happiness and joy when Nancy's sweet spirit and faithfulness to the "inner leading" finally bring her lover back to her, a staunch man of peace, and more worthy of her. Even the tragedy of a broken home and her life completely desolated by the death of her husband and children, is brightened in a very satisfying way by her spiritual joy in life, and her final remarriage to an honored friend of the Penn family.

LEWIS C. MOON.

A HISTORY OF THE JEWISH PEOPLE

By MAX L. MARGOLIS and ALEXANDER MARX
Jewish Publication Society of America,
Philadelphia, Pa., pp. 823. Price \$4.00

The history of the Jewish people is so closely interwoven with the history of the whole world that it may almost be identified with it as the story of the progress of civilization. Beginning with the dawn of history, the authors of "A History of the Jewish People" have traced down through the centuries the fascinating story of a people whose influence upon the nations of the world would be difficult to measure. They have succeeded in putting in one volume a complete, but necessarily concise, chronicle which admirably links up the wide variety of elements involved into one continuous narrative.

The book is attractively bound, not unwieldy in size, yet with large enough print to be easily read. At the end are placed a fourteen page bibliography, a twenty-six page chronological table, and thirteen colored maps. These features make it especially valuable for laymen and students, for whom the book is primarily intended. Every fact has been carefully checked to prove its accuracy and the whole subject has been treated in a scholarly manner that will appeal to history specialists.

The book is divided into five parts which bring into relief the shifting geographic centers that have affected the inner and outer life of the Jews. The first center, of course, is located in Palestine, and in Book I are met the familiar Bible charac-

ters who never cease to fascinate. Then the scene shifts to Babylonia and southern Arabia where the interest is focused upon the rise of Mohammedanism and the result of its contact with Judaism. Book III is concerned with Jewish centers in western Europe, and the tale of persecution at the hands of the Christians is much the same whether in France, Spain, Germany, or England. Always in danger of death, or robbery, or deportation the Jews lived a precarious existence, and deterioration was inevitable. Because of this they were constantly seeking for new centers of safety. Although a period of a more enlightened treatment finally arrived, with America in the lead, the deeply implanted desire for some spot to call their own was responsible for the recent Zionist Movement, and the history closes with the picture of the immigration of Jews back to Palestine and the founding of the Hebrew University of Jerusalem in 1925. Of unusual significance are the words of the Hebrew benediction with which the volume closes: "Blessed be He who hath kept us alive to reach this day!"

The layman will find this history not in the least dry reading. One may open the book almost at random with assurance that something of real interest will be found. Because it is a complete history of the Jewish people, it is more than a record of wars, and persecutions and triumphs. It contains much of the biographical element, with stirring world characters as heroes, and also deals adequately with the social and cultural life of the Jews. This is the first authoritative one volume history of the Jews to be published in America, and it will make a valuable addition to any library.

P. T.

THE CHRISTIAN AND WAR AN APPEAL

By SIX JOINT AUTHORS

McClelland & Stewart, Toronto, Canada

This little book is a searching analysis of the whole problem of war and of the attitude of the thoughtful Christian towards this great question, that every person should read. Most people expect Friends as a matter of course to oppose war, but the fact that the six joint authors of this book belong to churches which have had no special testimony regarding this question, makes their appeal all the more striking and impressive. Moreover, two of their number served with the Canadian army throughout most of the Great War, one as a captain in the Y. M. C. A., the other as major in the chaplaincy services. It is one of the most convincing books that a Friend could place in the hands of one who had an open mind on this question. Friends would be well advised to purchase it and hand it on to others. This is an educational duty which we owe to ourselves, as well as to the concern of these men who have made this striking appeal to an enlightened Christian conscience.

A. G. DORLAND.

QUAKERDOM · AT · LARGE

Rachel Davis DuBois, who was charged with disloyalty by the American Legion Post of Woodbury and threatened on that account with dismissal, has been re-elected to her position as teacher in the Woodbury High School, Woodbury, N. J., by a vote of four to one. The situation was presented in our issue for June 9 by the American Friends Service Committee.

Tilman Hobson of Pasadena, California, widely known as the "Quaker Evangelist" has accepted an invitation to preach until the middle of August at Methodist Camp Meetings in Pennsylvania and New Jersey. As the "Authorized Interdenominational Gospel Team Evangelist" he is subject to invitations from all Christian churches and organizations. This is in harmony with the gospel of "Love and Goodwill" as believed in and proclaimed by Friends.

Clotilda Pretlow who has been teacher of Spanish at Nebraska Central College since her return from Cuba where she spent seventeen years on the mission field, called at the Central Offices last week and upon her old friends William J. and Eliza W. Hiatt, on her way to visit her brother at Winchester. After July first she expects to take a course in Home Nursery Training at Lincoln University, Nebraska, in preparation for further work next fall at Nebraska Central College.

B. Willis Beede recently visited the new Friends Meeting on Nevada Avenue in Colorado Springs and spoke very acceptably. This new Quaker Center was dedicated, April 24, and is located in the heart of the best residence section of Colorado Springs. It is a valuable property with 100 feet frontage, a fine large residence of sixteen rooms, the three largest of which on the first floor can be thrown together on occasion. Here is the central office of the American Friends Home Missionary Association with a meeting for worship each Sunday afternoon.

Thomas E. Jones, president of Fisk University, Nashville, Tennessee, writes of many requests for help coming to Fisk University now from flood sufferers, and suggests that those who wish to do a concrete piece of constructive relief work may be attracted by this opportunity to help provide a scholarship for worthy students at Fisk University. The tuition for a school year of nine months is \$100, with board and room approximately \$200, making a total of \$300 per school year. Anyone wishing to give a scholarship at Fisk may be assured that this money will be carefully guarded and used for the purpose for which it is designated by the owner.

Checks should be made to Paul W. Gordon, Treasurer, Fisk University, and designated for this fund.

At the recent State convention of the Indiana Council of Religious Education held at Martinsville, Indiana, the following Friends appeared on the program: Lyman Cosand of Mooresville, Cecil Scantland of Richmond, William J. Sayers of Muncie, Elden H. Mills, Isaac E. Woodard and Edmund T. Albertson of Indianapolis. Elden H. Mills spoke on the Contribution of Worship to Living, and William J. Sayers gave three addresses: Adult Organization and Program in the Small School; Administrative Responsibility of the Church School to the Home; and Our Bible, Where We Got It and How We Should Use It.

Pauline K. Terrell, who for the past year has been a member of the staff at Friends Central Offices, left on the sixteenth to spend a year in study in Geneva, Switzerland, and will reside at the Quaker Hostel. She spent Sunday prior to sailing from New York, June 21, with Friends at Moorestown, N. J., where she met Grace Rhoads who will leave also for Geneva about August first and live with her at the Hostel. She writes from Moorestown of visiting Mt. Laurel meetinghouse and adds: I never saw anything so old and interesting in my life. The janitor, when we were leaving, gave me the huge hand-wrought key with which to lock the door and I was chockfull of thrills. The day preceding she spent delightfully with Lewis C. Moon and family at Baltimore, Md.

Dr. Elihu Grant, Professor of Biblical Literature in Haverford College is representing Haverford in what promises to be one of the most important archeological discoveries of recent times. He is engaged in excavating a hill near Ram Allah, Palestine, and in an excerpt from a recent letter he says: "We have uncovered a long section of the impressive Bronze Age wall which is dated conservatively at 1800 B. C. To me it is the prize of the expedition, and along with the humble pottery fragments which we are taking up by the bushel,

justifies the effort of weeks or months." The wall ranges from sixteen to twenty feet in thickness and still stands twenty-seven feet high after being freed from debris. The stones of the wall are of cyclopean size and are roughly hammer-dressed.

Dr. William Wistar Comfort celebrated his tenth anniversary as President of Haverford College on Commencement day, June 11. Editorially, the *Haverford News* says of him, "He has diffused among those associated with him a belief in Haverford and that for which it stands, he has held firm to his ideal that scholasticism should come before all else in college, and has proved conclusively that scholarship and athletics can go hand in hand. As the decade in which Haverford has risen to its highest peak draws to its close, we can but fervently wish that the spirit of loyalty to Haverford, its ideals and its traditions, of which President Comfort is symbolic, will be carried on through the ever-widening years ahead." During this period the endowment has been increased 60 per cent and is now \$4,000,000; the faculty and student body have each increased 25 per cent; and other outstanding features are the remodelling of Roberts Hall, the addition to Lloyd Hall and the William Penn Foundation for instruction in Political Science and International Relations. The latter has been made possible through the contributions of 100 persons and will be ready for operation next year. Through the generous cooperation of an alumnus a laboratory of Applied Science will soon rise near Sharpless Hall. In the words of the secretary of the Board of Managers: "Haverford ideals are safe in the hands of President Comfort."

Fawnbrook Mountain Assembly is the very newest Quaker interest in Colorado, writes Herbert J. Mott, minister at the Quaker Center in Colorado Springs, which is destined, it is believed, to have a large place in the development of Western Quakerism of the finest type. Through it, thousands of the best people from the prairie states may find an open door of opportunity. Fifty thousand vacationists came last year to Colorado's mountains. The scenic beauty is wonderful but cost of supplies and of entertainment is unreasonably high and there has been almost a total lack of educational, religious and social contacts. In 1911, Friends from several states organized and incorporated under Kansas laws to provide against the great need but the outlook seemed prohibitive. Fortunately, a claim was discovered, a mineral claim that had

AMERICAN FRIENDS SERVICE COMMITTEE
WILBUR K. THOMAS,
Executive Secretary
Correspondence and remittances,
20 South 12th Street
Clothing shipments,
15th and Cherry Streets
PHILADELPHIA, PA.

been discarded, and the forty acres had been taken over by the County for taxes. With the help of the Forester this was purchased for \$125, the amount of the taxes, and a good title with abstract to date has been secured. The Assembly will be opened in 1928 for ten weeks as a cultural and inspirational center for Christian vacationists with a daily program. A course of sixty lectures by ten speakers will constitute an interesting and practical study course for mornings, with recreation of varied forms in the afternoons, and popular musical and informal programs in the evenings. It is twenty-two miles from Colorado Springs and constitutes an ideal location in the Pikes Peake Reserve, the possession of which seems like a twentieth century miracle to those privileged to secure the land and make plans for the Assembly.

At the November meeting of the Women's Christian Temperance Union of Jerusalem, the British Mandate Authority over Palestine was roughly handled, says the *Alliance News* (British), for May 1927. The President of the organization is Mrs. Kelsey of the Friends' School at Ramallah, near by. The resolutions recited that the first thing that the visitor saw on alighting from the train in Jerusalem was a saloon, the Mandate Authority having turned the railway station into a bar room. It was also charged that a bar room had been opened in every important railway station in all Palestine. The resolutions also charged that there are now exactly 300 licensed drink shops in Jerusalem, whereas before the Mandate days, there were only twenty-five. An increase in the drink shops of about 1,200 per cent is vigorously deplored in the resolutions. The resolutions were sent to the Director General of the Palestine railways and to the chiefs of the Mandate Authority, including the High Commissioner, but they received scant attention. Of the 300 licensed drink shops, 299 are run by people who class themselves as "Christians" or "Jews." An attempt has been made by the Government to placate the Moslem population by a clause in the Licensing Law which provides that no license shall be granted "in the immediate neighborhood of a Mosque, or in a quarter exclusively inhabited by Moslems." The missionary element, which is voicing its protests, calls attention to the fact that the law makes no provision for refusing a license in the neighborhood of a Christian Church or a Jewish Synagogue. The Women's Christian Temperance Union of Jerusalem have been holding their meetings in the rooms of the Y. W. C. A. of which the Chairman of the Managing Committee is Lady Plumer, wife of the British High Commissioner. But Lady Plumer flatly refused to allow the rooms to be used by the W. C. T. U. for a meeting that had been planned by them at which "Pussyfoot" Johnson was to deliver the address. There is grave alarm among all who have the interests of Palestine at heart.

NEWS OF OUR MEETINGS

The Homecoming at Grassy Run Meeting near Sabina, Ohio, June 19, was attended by representatives from the neighboring localities: Sabina, Wilmington, Clarksville, Port William, Kingman, New Vienna, Bowersville, Jamestown, Xenia, Dayton, Spring Valley, Jeffersonville, Washington C. H., Highland, Hillsboro and Dover. Dover Friends came in a body and their minister, Hugh Wright gave the morning message. Dinner was served in the park and the social opportunity was much enjoyed. It was an ideal June day and the church was brightened with roses, poppies and peonies. After a program of music and song, a message was given by Clyde Watson, the Yearly Meeting Superintendent. The homecoming next year will celebrate the 100th anniversary of Grassy Run as a Friends Meeting.

The annual Mother and Daughter banquet was held at the Friends Church of Lynnvile, Iowa, June 3. After a program of music and a few toasts, Elizabeth H. Emerson of Oskaloosa, Iowa, gave an interesting talk on Dream Daughters. The Children's Day program was given the following Sunday when the Primary and Beginners classes gave the playlet, "Mother Goose and her Missionary Family." Songs and exercises were given by the Junior department as their contribution to the program. Vacation Bible School for those between the ages of four and twelve years began June 6, continuing for two weeks and closed with a picnic on June 18. Under the auspices of the Christian Endeavor, Eva Rae Marshall, a teacher in Penn College, gave an entertainment here on the evening of June 14 that was much enjoyed.

The Bible School at University Friends Church, Wichita, Kansas, of which D. W. Binford is superintendent gave a Children's Day program prepared by the children in the church auditorium at the morning hour for worship, June 12, when all the school assembled for the occasion. Daily Vacation Bible School opened the following day to which all boys and girls above four years of age were invited.

The week-end conference of Northwest Young Friends was held in the First Friends Meetinghouse, Everett, Washington, June 24-26, the theme being "Pressing Forward." The conference lecture was given the first evening by Prof. John Jessup of the University of Washington. "Our Quaker Faith Today," was presented by Millard Jones, the new pastor; "How can Young Friends Make the Church of Tomorrow More Effective," by Isaac N. Stanley, pastor at Seattle; and "What are the Needs and Duties of Young Friends of the Northwest," by Frederick E. Carter.

Saturday evening Picnic Supper was enjoyed at Lake Stevens, and breakfast next morning with the retiring pastor who gave a farewell sermon at the meeting for worship. Picnic dinner near Silver Lake was followed by a song-feast and Quaker Stories led by Mrs. F. E. Carter. A vesper service was the closing feature of the program arranged by the committee of which Irma K. McMeekin was the efficient chairman.

FRIENDS SERVICE NEWS

An illuminating and ludicrous situation has arisen in Plainfield, N. J. It seems that the people of Plainfield wished to erect a war memorial monument, and the Crescent Avenue Presbyterian Church gave permission to have it placed on a plot of ground which they owned in front of their church. The monument was erected and was to have been dedicated on Memorial Day, but it was not dedicated.

The flag-pole is set in a base of bronze. The New York World says, "As the eye comes down, it meets first a frieze of warlike American eagles, wings outspread. Below is a larger frieze depicting Greek warriors in close combat. One figure lies prostrate, another is in the act of collapsing with a sword in his breast. Under this is the inscription from Isaiah, 'Nation shall not lift sword against nation, neither shall they learn war any more.'"

It was this quotation from Isaiah that caused the trouble. The American Legion of Plainfield refused to participate in the dedicatory exercises. They even refused to march past the monument on Memorial Day. The New York World of June the 6th quotes Major Henry Adams, chairman of the United Veterans Board as saying: "It is that line, 'We shall not learn war any more,' that we object to mainly. It just isn't the kind of thing for the younger generation growing up to read. It is pacifistic that's what it is. We stand for preparedness, the kind shown by our Marines and sailors in China in this recent trouble."

It is interesting to note that the inscription was selected by Edward Sacker, a captain in the World War.

While the situation is ludicrous, we may rejoice that some of the militarists are beginning to realize that we must discard part of the Bible if the spirit of war is to be cultivated in the hearts of the youth.

How much of the Bible will have to be discarded if we come to the place where we justify war?

SERIOUS LOSS BY FIRE

First by cable, and within a short time by letter to the office of the American Friends Service Committee, we have heard the very sad news that the entire consignment of goods recently sent to Daniel Oliver through the Service Committee was entirely destroyed by fire in the Customs House in Beirut. A fire broke out in the

Customs House the night before the Oliver consignment was to have been taken out. All the buildings and practically everything in the Customs House were totally destroyed. Daniel Oliver writes that "the loss is estimated variously from one million sterling to three million sterling. The cause is unknown. The Government is holding a preliminary inquiry." Daniel Oliver is taking all possible steps with the insurance agents so that we will have the definite facts in hand in order to claim the insurance which covered the bales before they were shipped from America.

Many Friends throughout the United States cooperated wonderfully in helping us get together this shipment of seventy-five bales which were sent to Daniel Oliver to help him with his refugee work. We can all sympathize with the Olivers in this very real loss. We want to share with you this message from Daniel Oliver's letter:

"What I wanted to say this morning to you is how grateful I am for all the trouble you have taken and the thought and work you have given to getting this consignment of clothes collected and dispatched for the relief of the refugees, the widows and the orphans in Syria. The Lord will surely bless and reward you. You will understand the deep disappointment it is to us to have such a large consignment representing the generosity and I have no doubt in many cases the self sacrifice and the work of many Friends young and old—their gifts coming to these poor refugees who needed them so much and just almost at the hour of receiving them from the customs to have this catastrophe take place and the whole consignment lost through fire, which I am very much afraid is a fire caused by evil intent, or by culpable negligence, in either case the result is the same. The disappointment to many of the refugees who knew that the consignment had arrived and would be distributed in a few days, is also very great. Believe me we are more grateful to you and your helpers than I can express in words for your kind help and I earnestly hope you will continue to help us, because our situation is still one that requires for a good while to come the generous help and sympathy of American Friends everywhere."

COMMENCEMENT OCCASION
AT PENN COLLEGE

Commencement week at Penn College was from Friday, June 10th, to Monday, June 13th. The first real feature of Commencement time was a banquet served to the members of the alumni of Penn Academy. The Academy has been closed for a few years but a large group of loyal members of the Academy Alumni brought back again the spirit of that important branch of the early work of Penn College.

Eighteenth Annual

**YOUNG FRIENDS GENERAL
CONFERENCE**

to be held at

PENN COLLEGE, OSKALOOSA, IOWA

July 29 to August 7

Write to Board of Young Friends Activities,
101 South 8th Street, Richmond, Ind.,
for information.

The senior class play occurred that same evening at the Chautauqua auditorium.

Throughout the day on Saturday occurred ball games, class reunions, and recitals, with the Alumni dinner and business meeting in the evening. The baccalaureate services were held on Sunday afternoon at 3 p. m., the sermon to the class being given by President Henry Edwin McGrew, from the text, Psalms 116:12.

Much advertising had been given to the coming of Dr. Rufus M. Jones to be the commencement speaker on Monday, June 13th. The telegram announcement that illness prevented his coming was most disheartening but most gracious provision had been made in the coming for the commencement occasion of President and Mrs. Rosenberger. Appeal was at once made to Florabelle Patterson Rosenberger that she give the commencement address in Rufus Jones' absence. This she finally consented to do and was unusually favored in a timely and beautiful message which she assembled about the beautiful quotation from Henry Van Dyke "Four Things a man should learn to do if he would make his record true." The Commencement occasion was attended by a large company of people, filling to its capacity the Spencer Memorial Chapel.

Degrees were conferred upon forty-six candidates. Those graduating with high honors were Martha Maxine Coffin, who has accepted the Bryn Mawr Scholarship for the coming year and Robert Gourley Gronewald, who will represent Penn at Haverford College the coming year. Those graduating with honors are Maxine Meta Dye, William Bruce Hadley, Violet Marcella Meredith and Mildred Moore.

Following the exercises the usual Commencement dinner was served at the Women's Residence Building. The program following this was in the hands of

President McGrew and the occasion was a most happy and delightful one with words of inspiration and good cheer from President and Mrs. Rosenberger.

WESTERN YOUNG FRIENDS

Come to Danville, Indiana, for the weekend, if not earlier, for inspiration, information, recreation and the fine association at the Young Friends Conference. It began Thursday evening, June 30, and will continue until Sunday evening, July 3. Not yet too late to help and be helped.

INTERNATIONAL SUNDAY
SCHOOL LESSON

July 10, 1927.

Lesson Text: 1 Samuel 12:1-5, 19-25.

Golden Text: *Thy lovingkindness is before mine eyes, and I have walked in thy truth.*—Psalms 26:3.

Gilgal, where the events of this lesson took place, was one of the most sacred spots in Palestine at this time. It was the first camping-place of the hosts of Israel after they crossed the Jordan into the Promised Land. Here the twelve stones taken from the bed of the river were set up, and here the ark of the covenant remained until it was moved to Shiloh. No better place could have been chosen for the solemn coronation of the new king, or for the farewell message of the retiring judge. Following the inauguration of last lesson the venerable prophet-judge formally withdrew from the responsibilities which he had carried for so many years. His farewell address demonstrates the central truth of this study, "A leader should lead a blameless life."

1. *Samuel said unto all Israel.* This chapter is called Samuel's farewell address because it marks the close of one phase of his public career. All Israel here gathered had proclaimed Saul king, and Samuel used the opportunity formally and publicly to lay down his office of judge. *Have made a king.* His nobility was shown in yielding up his office, and aiding the people to obtain a king. He had yielded to their request, but only after Jehovah had told him to do so. He had acted only as the prophet of Jehovah.

2. *Behold the king.* Their admiration was keen for their young leader, stalwart and dignified, who had begun to prove his worth and verify their judgment. His daily life and conduct was known to them as was also that of the retiring judge. *I am old.* He was about seventy years old, not too old for wisdom, if to old for war. His sons, however, had not walked in his ways, and were not acceptable as leaders to the people.

3. *Witness against me.* "He had been so faithful to his trust, had lived so close to God, and had administered his office with such fidelity and justice that he could safely call upon the people to bear witness against him." His questions suggest the things that were common practices among corrupt judges of that day. *Blind mine eyes.* To accept a bribe for the perversion of justice was unworthy of a true judge, and he had honestly refrained side-stepping duty to them before God.

4. *They said.* They testified to his generous, unselfish, patriotic, and holy life. His life had been blameless, and not one voice was raised in accusation against him.

5. *Jehovah is witness.* In response to a solemn adjuration from Samuel, the people agree that his administration has been pure. They acknowledge that he had given them no cause to grow weary of the divine plan of government through judges.

19. *Pray for thy servants.* The terror-stricken people beg for Samuel's intercession. He had reproached them for their disloyalty in asking a king and assured them that, in future, obedience would be rewarded and disobedience punished. They now see that the demand for a king was in effect a rejection of Jehovah.

20, 21. *Fear not... turn not aside.* He reassures them and promises to pray for them and guide them. God is more interested in their attitude of heart than in systems of government. They must abstain from idolatrous practices and be true to Him.

23. *As for me.* Samuel is not unmindful of his own duty; though no longer judge, he was still a prophet and would continue to make known the will of God to them. His is the ministry of intercession. "God is depending on us to pray for the progress of his kingdom and for the victory of his people."

24, 25. *Serve him in truth.* Our attitude and action make God's blessings conditional. "Persistence in wrong-doing would result in the destruction of both the king and the kingdom."

WALKING IN TRUTH

God expects his people to act from higher motives than those which inspire the lives of worldly men. "He will teach better who prays and he will pray better who teaches." Thomas Aquinas was one of the most remarkable men of the thirteenth century. An accomplished scholar, a devout student, a master logician, rich in dialectic powers, prodigious in memory, he was singularly pure in life and inflexible as iron. His fellow-students nicknamed him "The Dumb Ox," from his size and silence; whereupon his master exclaimed, "This dumb ox will give such a bellow in learning as all the world shall hear!" Samuel's integrity points the way for all people and down the centuries rings true to that which is noblest and best.

AN OPPORTUNITY

Buy a home in sunny California, near Citrus Heights Friends Church, where your Christian service is needed in a growing community, and where city advantages are enjoyed in the midst of country attractions. Terms adaptable. Apply at once to Friends who desire to move to be near Whittier College. Route A, Box 156, Fair Oaks, Calif.

BIRTHS

MILLS—To Elden H. and Flora Hadley Mills, Indianapolis, Indiana, May 22, 1927, a daughter, Marilyn.

MARRIAGES

MICHENER-RINER—At Wichita, Kansas, June 12, 1927, Edith Fannie, daughter of Henry M. and Fannie G. Riner, and Robert Bryan Michener.

THOMPSON-CARTER—At the home of the bride's parents, Zimri and Sarah Carter, Sabina, Ohio, June 22, 1927, Edith Carter and Clair Thompson of Mt. Orab, Ohio. H. L. Leasure, minister. At home in Mt. Orab.

VOTAW-TRUEBLOOD—At the Friends Church, Whittier, California, June 16, 1927, Ruth, daughter of Willard O. and Caroline C. Trueblood, and Roy Clinton, son of Merritt C. and Elva Votaw, both of Whittier and graduates of Whittier College. Sometime in August they will leave for Honolulu where he is engaged in Y. M. C. A. work.

DEATHS

CANADAY—At his home in Vermilion Grove, Illinois, May 24, 1927, John F. Canaday, after a brief illness, aged 80 years. Born on a farm near Vermilion Grove, he spent his life in the vicinity, being influential and active in school and church affairs. He married Emily Larrance who preceded him in death 26 years ago. Their five daughters survive him: Mrs. E. C. Smith of Vermilion Grove; Mrs. Glen Walthall of Alamo, Texas; Mrs. Fred M. Fiedler of Los Angeles, Calif.; Mrs. John Ryan of Denver, Colorado; and Mrs. Claude Larrance who had lived with her father since the death of her husband. All, except Mrs. Walthall, were present when death came. Service was conducted at the Friends church by the pastor, William S. Kitch, and burial was in the Vermilion Grove cemetery.

DEAN—At the home of her son Walter in Connersville, Indiana, June 7, 1927, Mary Jane Dean, widow of Ogborn Dean and daughter of John and Eliza Bell, aged 70 years. Born on the Bell farm adjoining Dublin, Indiana, a birthright member of Friends, she was married in 1879 and became mother of two sons, one of whom died in infancy. She was a loyal, faithful member of the church, a good wife and mother. During the severe suffering of her last illness she was tenderly cared for by her son and his wife who with their two children, her brother Samuel and sisters, Emma Moore of California and Harriett Bell of Ashville, N. C., survive her. Service was conducted by Truman C. Kenworthy and Rev. McCormick. Interment at Dublin.

DIXON—At the home of his daughter, Mrs. J. S. Pike, Snow Camp, North Carolina, June 16, 1927, Mahlon Dixon, in his 90th year. He was a birthright member of Cane Creek Monthly Meeting, was converted in early life and was a devoted Christian, having held the position of elder for about forty years. He was noted for his integrity and high ideals of Christian living. In 1862, he married Lydia Allen and to them were born ten children six of whom survive, namely: Gilbert and Finley, of Texas; Ansel, of California; Dougan, of Virginia; John, of Indiana; and Clara Pike of Snow Camp, N. C.

MAPLE SYRUP

Pure Vermont Maple Syrup absolutely guaranteed, \$2.00 per gallon in lots of ten gallons or more. \$2.25 in smaller lots. R. H. Young, Starksboro, Vt.

The American Friend

Authorized by the Five Years Meeting of Friends in America

Published Weekly by
THE FRIENDS PUBLICATION BOARD
Richmond, Indiana

Alvin T. Coate, Chairman.....Indianapolis, Ind.
Isaac T. Johnson, Secretary.....Urbana, Ohio
E. Harrison Scott, Treasurer.....Richmond, Ind.
Ellison R. Purdy.....Minneapolis, Minn.
T. W. Cook.....Oskaloosa, Iowa
S. Edgar Nicholson.....New York City
Ancil E. Ratliff.....Fairmount, Ind.

Subscription Price \$2.00 per Year
Foreign, 50 Cents Extra

Make all checks and money orders payable to
Business Department
THE AMERICAN FRIEND
Richmond, Indiana

Address all correspondence having to do with the
Editorial management of the paper to
EDITOR AMERICAN FRIEND
Richmond, Indiana

Advertising rates given on application
Address Business Department

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:30. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kil-dare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

DETROIT, MICHIGAN

Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532. Church Phone, Euclid 4038.

DENVER, COLORADO

Denver Friends Church, West 41st Ave. and Shoshone St. Take number 28 car to West 41st Ave. and walk one block east. Bible School 9:45 a. m. Meetings for Worship 11:00 a. m. and 7:30 p. m. C. E. 6:30 p. m. Pastor, Charles A. Mott, 2105 West 41st Ave. Home phone Gallup 6970-M. Church phone Gallup 1461. A home church for out-of-town Friends.

LONG BEACH, CALIFORNIA

Bethel (Second) Friends Church, corner of East 10th Street and Gladys Ave. Visitors take an East 10th Street bus on Pine Ave., get off at Gladys Ave. at the church. Bible School at 9:45. Meetings for worship at 11 A. M. and 7:30 P. M. C. E. at 6:30 P. M. Midweek prayer meeting on Wednesday evening at 7:30 Friends visiting Southern California will receive a home like welcome to all our services. Lindley A. Wells, pastor. Res. 2825 East 10th St., Phone 334-282.

CAPE COD SUMMER HOMES

For sale or rent. We offer desirable seashore estates and cottages. Also land for building purposes on Buzzards Bay and Vineyard Sound. FREDERICK T. LAWRENCE, Real Estate, Falmouth, Massachusetts.

THE NICHOLSON PRESS



26-28-30 N. NINTH ST.

Commercial Printers and Binders
PUBLICATIONS

PRINTERS OF THE AMERICAN FRIEND